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# Short Survey

OF THE

## VEDIC POLYTHEISM AND PANTHEISM

BY

THE REV. F. KITTEL.

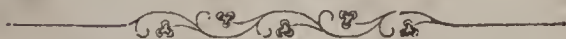
A LECTURE

DELIVERED BEFORE A NUMBER OF FORMER PUPILS

OF THE ENGLISH SCHOOL AT MANGALORE,

ON THE

23rd SEPTEMBER, 1865.

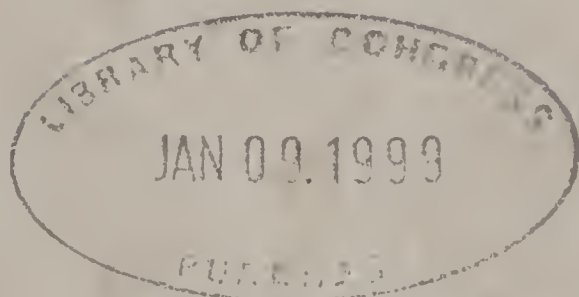


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## SHORT SURVEY OF THE VEDIC

### Polytheism and Pantheism.



One day when the compiler of this lecture was occupied with translating a portion of the black Yajurveda, viz. Teittiriya Brahmana II, 2, 9, i ff.,\* an elderly Brahman entered his room to have a conversation with him. This soon turned upon the specified passage of the Yajurveda. The Brahman, being a follower of the so called Bramha-samaja and an admirer of Sankaracarya, Madhvacarya surnamed Vidyaranya, and of other followers of, and commentators on, the Vedanta, thought very highly of that burlesk passage, which surely is quite the contrary of a praise to the glorious and holy God, the *eternally personal* creator and ruler of the universe. On the morning of the following day the compiler of this, with-

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\* In the course of the lecture a translation of this passage will be given.

out any remarks, put an English translation of the passage into the hands of a young Brahman who is to a great extent free from prejudices and knows English very well. He thoughtfully read it, and returned it with the words: "I never have read such nonsense before!" Then I told him that he had pronounced a judgment upon a passage of his own most sacred books, presupposing that he would try to retract, if possible, his words of censure; but, lo, the noble youth abode by them! It is our earnest wish and prayer that the noble youth himself and a great number of his companions may become children of God in the name of the Saviour Jesus Christ.

The mentioned occurrence induced the compiler of these pages to give his Hindu friends some characteristic specimens of the contents of the Vedas, that they might be able to judge for themselves, of what value the Vedas are. As God and his works ought to be the chief object of the researches of every man, and as the results arrived at by the authors of the Vedas regarding God and His works are most characteristic of the value of the Vedas, passages about the so called vedic gods and their works shall be quoted and be referred to.

In order to arrive at a true discrimination between error and truth, between the Vedas and the word of God, it is necessary for you to be thoroughly convinced that God is “the *King eternal*,” the “I am that I am” i. e. the Same *Personal* Being from eternity to eternity, “the living God”, “the only Immortal One”, “the One Lord before whom there are no other gods”, “the *Holy One*”, “a God of *truth* and *without iniquity*, just and right”, “the father of Lights with whom is *no variableness*, neither shadow of turning”, “Light *without darkness*”, “the *Unchangeable One*”, “the Creator of the heavens and the earth”;—that “God commanded, and they (the heaven and the earth) were created”;—that “all nations *before* Him are as nothing, as a drop of a bucket, and are counted as the small dust of the balance”;—that “the eyes of all wait upon Him, and he gives them their meat in due season; he opens his hand, and satisfies the desire of every living being”;—that “he is the King of nations”, and that the nations have to say: “Come, let us worship and bow down; let us kneel before the Lord, our Maker.” These words regarding God and his works, as a touchstone for trying the doctrine of your Vedas, are taken from the Bible, i. e. from the word of God, and *enlightened* reason will at once accept them as truth. Only a few of them may be found also in heathen books, but in a distorted and perverted sense, as in those books they are applied not to God, but to nature and its objects and powers; applied to these, they are, of course, *a grand lie*. After these preliminary remarks we give you a *short survey of the vedic Polytheism and Pantheism (Materialism)*.

Each of the three original Vedas, viz. the Rig, Sama



and Yajur Veda, consists of *two* parts. The *first* and oldest part is a collection of sacrificial songs, called *Suktas*, which as a whole are called “*Samhita*”, i. e. collection. The whole *Samhita* of the *Samaveda* is nothing but an anthology from that of the *Rigveda*, and also the *Yajurveda* repeats a great many verses of the *Rigveda samhita*. The *second* part of the *Vedas* are treatises in prose on the employment of the songs of the *Samhitas* at the sacrifices, on the sacrificial ritual, etc. These treatises are called “*Brahmanas*”, i. e. sayings of the *Bramha*-priests, as they were composed by the *Bramha*-priests, the superintendents of the sacrificial ceremonies. To the *Brahmanas* belong the treatises called “*Aranyakas*” and “*Upanishads*”.\* The *Upanishads* of the *Atharvaveda*, a fourth, later *Veda*, do not form parts of still existing *Brahmanas*. Both the *Samhitas* and the *Brahmanas* with their *Aranyakas* and *Upanishads* contain as it were theological speculations.

The earliest vedic songs are *polytheistic*, that is to say, they do not teach (as the later ones do) that, after all, there is only one so called deity, but that there are a great many different deities. The *Rigveda samhita* in some places says that there are 33 deities (R. V. S. I, 34, 11; I, 45, 2; VIII, 28, i; 30, 2; IX, 92, 4) of which 11 are in heaven, 11 on earth, and 11 in the watery sphere (R. V. S. I, 139, 11); in another place it states that there are 3339 deities (R. V. S. III, 9, 9). That there are 3339 deities, is stated also in the well known “*Nivid*” or ad-

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\* There are only 11 *old* *Upanishads*, viz. *Brihadaranyaka*, *Kaushitaki*, *Aitareya*, *Chandogya*, *Teittiriya*, *Isa*, *Talavakara*, *Katha*, *Prasna*, *Mundaka*, *Mandukya*. A posterior one is the *Meitri Upanishad*.

dressing formula concerning the titles, qualities, etc. of the deities, to be inserted before the last verse of the so called Veisvadeva song, i. e. the song directed to all the deities (R. V. S. I, 89). The Rigveda samhita says, that besides the *male* deities there are their *wives* (R. V. S. I, 22, 10 ff; III, 6, 9; V, 46, 8; VIII, 28, 2 ff.). The already mentioned Nivid teaches that the 3339 deities are living in the heaven, on the earth, in the waters, in the air, in the Bramha (i. e. the bunch of Kusa grass, used as the representative of growth at the sacrifices, which are the supposed means of growth), in the Kshatra (i. e. the address or Nivid, repeated at the sacrifices, Ait. Br. II, 33), in the Darbha grass spread out at the sacrifices, in the sacrificial altar, in the sacrifice itself, and in the sky (Sapta Hautra; Sankhayana Srautra Sutras VIII, 21).

All the deities mentioned in the Rigveda samhita are nothing but powers of *nature* and *natural* objects; thus Agni is fire, Indra cloud and lightning, Surya the sun, Rudra and the 11 Maruts are wind and storm, Vayu is wind, especially the morning-wind, the 2 Asvins are the morning and evening star, Vishnu is the *coursing* sun, Soma the moon (R. V. S. VIII, 3, 20 ff; X, 85, 1 ff; Kaush. Up. II, 8), Parjanya rain, Brihaspati the planet Jupiter, the Ribhus (the elves) are spirits of deceased persons (R. V. S. I, 110, 2), the 8 Vasus the lustre and rays of fire, etc. These natural powers and objects are considered to be *male* deities, which are said to have their respective *wives*; for instance, Indra's wife is Indrani, Agni's Agnayi, the Asvins' Asvini, Varuna's Varunavi (R. V. S. V. 46, 8; I, 22, 10 ff). Other female deities are Hotra, the sacrifice, Bharati, a fire-goddess (do. do.),

*Ila*, food, *Mahi*, the earth (I, 13, 9), *Ushas*, dawn, *Sarāsvati*, the rushing stream, *Raka*, the moon when full, *Sinivali*, the last quarter of the moon (II, 32, 4 ff; Ait. Br. I, 11), *Sita*, the furrow of the field (IV, 57, 6 ff), *Nirriti*, ill-luck (X, 36, 2), etc. (Comp. *Madhava* on Teit. Br. II, 2, 2, 6). "If a sacrifice is performed without invoking the wives of the deities", says the *Teittiriya Brahmana* of the black *Yajurveda*, "no children are produced by it" (II, 2, 2, 6; Ait. Br. III, 37). In the so called *Dana-stutis* of the *Rigveda samhita*, i. e. in the praises bestowed by priests on certain kings from whom they had received presents, these kings figure as deities, for instance the kings *Abhyavartin*, *Cayamana* (R. V. S. VI, 27), *Prastoka*, *Sarnjaya* (VI, 47), *Sudasa* (VII, 18), and others; in other songs *Rishis* (the fabricators of the vedic songs) are adored, for instance *Vasishtha* and his sons (VII, 33); in another the sacrificer, his wife, and his officiating priest (X, 183; I, 126); in another the manes (X, 15). All objects in nature, every *useful* thing was considered to be a deity and adored as such by the vedic people; for instance mortars, pestles (I, 28), carriages (VI, 47), the stones for pressing out the *Soma-juice* (VII, 104; X, 76), the hands which press it out (X, 60), the post to which the sacrificial animal was tied (I, 36), the war-drum (VI, 47), all implements of war, viz. the mail-coat, the bow, the bow-cord, the bow-end, the quiver, the charioteer, the reins, the horses, the war-carriage, the nets securing the arms, the arrows, the goad (VI, 75), further the different parts of a carriage (III, 53), the horse to be sacrificed (I, 162; 163; X, 96), the cow (VI, 28), the hawk (IV, 27), the frogs (VII, 103), the plants (X, 97),



the rivers (III, 33; X, 75), the seasons (II, 36; 37), food (I, 187), butter (IV, 58), intoxicating liquor (*sura*; Ait. Br. VIII, 8, 20; Teit. Br. II, 6, 1, 1 ff.), the intoxicating Soma-juice (R. V. S. I, 91), the presents received by priests (X, 107), and even death (X, 18). To these and other deities of the *Rigveda samhita* we add, according to the *Samhitas* of the white and black *Yajurveda*, the 27 (*Vaj. S. IX, 7*; Teit. S. IV, 4, 10) or 28 (Teit. Br. III, 1, 1, 1 ff.) asterisms (*nakshatra*).<sup>\*</sup> Thus we have given you some insight into the *Polytheism* of the 3 old *Samhitas* of the *Veda*; it is the same childish, mad and sinful polytheism which we meet with everywhere among the heathen.

Now, as all over the earth heathenism bears two characteristic features, viz. polytheism and pantheism, we have to tell you something also about the *Pantheism* of the *Veda*; this is contained in the later songs and in the *Brahmanas* of the *Veda*. Pantheism is in reality nothing but polytheism, as the history of the Hindu heathenism also clearly proves. The vedic pantheism, therefore, embraces *all* the very many deities of the polytheistic songs, and perhaps augments their number. Let us take a glance at the host of deities to which, according to the *Brahmana* of the black and the *Samhita* of the white *Yajurveda*, human beings were sacrificed. In the list of those deities

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\* We may remark here that the Hindus of that period also lived in fear of devils and evil spirits (*Pisaci*, *Rakshas*; R. V. S. I, 133, 5; comp. *Atharva V. S. I, 16, 3*); at the time when the *Brahmanas* were composed the *Brahmans* offered the blood of the sacrificial horse to the evil spirits (*rakshas*; Ait. Br. II, 7) and basketmakers to the devils (*pisaca*; Teit. Br. III, 4, 1, 5).

appear, for instance, as deities: painful religious exercise (tapas), darkness (tamas), hell (naraka), sin (papman), lust (kama), music (gita), dancing (nritya), playful sport (narma), laughter (hasa), sensual joy (ananda), courage (dheirya), fatigue (srama), lie (maya), colour (rupa), business (karma), death (mrityu), dwellings (griha), ill-luck (nirriti), distress (arti), strength (bala), rivers (nadi), serpents (sarpa), devils (pisaca), goblins (yatudhana), doors (dvāra), sleep (svapna), injustice (adharma), ignorance (asiksha), learning (upasiksha), sacrifice (medha), excessive lust (prakama), misfortune that kills (avartibadha), semen virile (virya), food (ila), water (kilala), marriage (bhadra), anger (manyu), wrath (krodha), sorrow (soka), and very many others (Teit. Br. III, 4, 1, 1 ff.; Vaj. S. 30 and 31). The Aitareya Brahmana of the Rigveda describes the horse-sacrifice; “after the animal has been killed,” it ordains, “the Hotar-priest has to pronounce the words: Present the *evil spirits* (rakshas) with the blood! By giving them this share he deprives the evil spirits of any other share in the sacrifice.” (Ait. Br. II, 7). In the Teittiriya Brahmana of the black Yajurveda the sacrifice with *spirituous liquor* occurs; we find there the prayers which are to be addressed to that deity, the spirituous liquor (Teit. Br. II, 6, 1, 1 ff.).

We have no mind to enlarge further upon the huge host of deities found in the pantheistic Brahmanas; we only remark that, as sometimes by the Rigveda samhita, so by the Brahmanas also their number is here and there stated to be 33. Thus the Aitareya brahmana of the Rigveda mentions the 33 deities at least four times (Ait. Br. I, 10; II, 37; III, 22; VI, 2). Another time

it states that there are 33 deities which drink the intoxicating Soma-juice, and 33 deities which do not drink it, thus counting 66 deities (Ait. Br. II, 18). The Brahmana at this place observes that the 33 Soma-drinking deities are: 8 Vasus, 11 Rudras, 12 Adityas, 1 Prajapati, and 1 Vashatkara; and that the 33 ones which do not drink the Soma-juice are: 11 Prayajas, 11 Anuyajas, 11 Upayajas.\*—The 11 *Rudras* are identical with the Maruts or winds which are called the sons of Rudra (R. V. S. I, 64, 1 ff.). Rudra means “the roarer”; he is both the roaring wind and the roaring fire; he, therefore, is called Marut (wind; R. V. S. I, 122, 1) and Agni (fire; II, 1, 6). The number 12 for the *Adityas*, i. e. sons of Aditi, is one statement; in the *Rigveda samhita* their number is stated to be 6 (R. V. S. II, 27, i); in the *Teittiriya brahmana* of the black *Yajurveda* (I, 1, 9, 1 ff.) their number is said to be 8, and their birth from Aditi or the earth is related in the following words: “Aditi (the earth), being desirous of sons, boiled bramha-food (i. e. growth-food, food which produces growth) for the deities which should come into existence. (Then the priests made the usual oblations of the food, and afterwards) they gave her the remnant. She ate it, she conceived, (the two sons) Dhatar (year; Teit. Br. I, 7, 2, 1) and Aryaman (twilight) were born to her. She boiled the second (bramha-food); (again) they gave her the remnant. She ate it, she conceived, (two other sons) Mitra (day) and Varuna (night) were

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\* By the by we remark that the *Satapatha brahmana*, i. e. the *Brahmana* of the white *Yajurveda*, mentions the deities as being 34 in number, viz. 8 Vasus, 11 Rudras, 12 Adityas, the heaven (div), the earth, and Prajapati (*S. P. Br. IV, 5, 7, 2*).



born to her. She boiled the third; they gave her the remnant. She ate it, she conceived, Amsa (the rays of the sun) and Bhaga (the lustrous mass of the sun) were born to her. She boiled the fourth; they gave her the remnant. She ate it, she conceived, Indra (cloud and lightning) and Vivasvant (the sun) were born to her. (Therefore, when one is desirous of sons,) he boils brahma-food; that produces the semen.”—The above-mentioned *Vashatkara* is the call on Agni (the fire) at the sacrifices; vashat (vokshat) means “may it (Agni, the fire,) carry it (the offering to the other deities or powers of nature)!” (Ait. Br. III, 6). The *Prayajas*, *Anuyajas* and *Upayajas* are nothing else but verses (mantras) used at the animal-sacrifice (pasu-ishti). The 11 *Prayaja* verses are addressed to 11 or rather 15 deities, which are: the wooden sticks thrown into the fire (samidh), the fire (tanunapat), the sacrificial food (idas), the kusa-grass spread over the sacrificial ground (barhis), the gates of the sacrificial ground (duru), day and night (ushasa, nakta), the two priests (hotri) viz. the fire on earth and that in the clouds, the three goddesses (devi) viz. food (ida), the rushing stream (sarasvati) and the earth (mahi), further the shaper (of the fruits of the sacrifice, tvashtar,) i. e. speech, the trees (vanaspati), and the call “well spoken!” (svahakriti; Ait. Br. II, 4). The 11 *Anuyaja* verses refer to nearly the same deities, only mentioning them in a different order; and instead of four of the eleven (or of the fifteen) deities there appear in the *Anuyajas* the following: the goddess satiation (joshtri), vigour and oblation (urj, ahuti), the stalks of kusa-grass thrown into water-jars (bahir varitina-m), and the fire which partakes of the offering (agni

svishtakrit; Ait. Br. I, 5). The 11 *Upayaja* verses refer to the following 11 or rather 20 deities: the ocean (samudra), the air (antariksha), the sun (savitar), day and night (ahan, ratri), Mitra and Varuna, the soma-juice, the sacrifice (yajna), the vedic metres (chandas), heaven and earth (div, prithivi), the clouds (nabhas), and the fire which dwells in every man (agni veisvanara; Teit. S. I, 3, 11; Ait. Br. II, 18); as the chief vedic metres are 7 (Teit. Br. I, 5, 12, 1), it can be said that the *Upayaja* verses refer to 20 deities.

What we have said about the polytheism in the pantheistic *Brahmanas*, will suffice to show that their polytheism is, to say the least,\* as degrading and abominable as that of the merely polytheistic Songs. Now we emphatically repeat, the Veda consists *only* of the Songs (*suktas*) and the *Brahmanas*, the contents of which we have hitherto examined, so that you, my friends, are already quite enabled to judge for yourselves that the whole of the Vedas has nothing at all to do with God and his adoration, and that the Vedas are worthless to him who wants to serve God. We might conclude here; but we suppose some friends to ask: Is not the doctrine of *one* deity also to be found in the Veda, especially in the Upanishads? In

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\*The author doubts, for instance, whether the deification of the organs of sense, this characteristic feature of the *Brahmanas* and their Upanishads (Sata Patha Br. II, 5, 2, 2; VII, 4, 2, 3; VIII, 2, 1, 11; XIII, 5, 2, 10; XIV, 4, 1, 7; Kaush. Up. II, 3, 14; Mund. Up. III, 1, 8; Pr. Up. II, 1 ff.; IV, 1 ff.; Cha. Up. VI, 3, 2; 4, 7), belongs also to the Songs of the Rigveda. Regarding this he, for the moment, knows only that the mind (manas) is called deva (god) by one of its songs (I, 164, 14). Vide in the course of this lecture.

entering into this question we emphatically repeat that the Upanishads in which, mark well, not the doctrine of God but of a certain universal substance erroneously called God undeniably is to be found, form *integral* parts of the polytheistic Songs and Brahmanas of the Veda, and that indeed no Upanishad is authentic, if it cannot be traced to a Brahmana. Thus, for instance, the well known Brihadaranyaka Upanishad forms the last 6 chapters of the 14th division (*kanda*) of the Satapatha Brahmana i. e. of the Brahmana of the white Yajurveda, and it is said regarding it in that Brahmana that it forms the very essence of the Yajurveda (X, 3, 5, 2). By this you may at once arrive at the conclusion that, in spite of the mentioned doctrine about a certain substance called the one deity, the Upanishads contain essentially the same polytheistic Pantheism which is taught in the spoken off later vedic Songs and Brahmanas. A mere glance at the very small tracts called Upanishads is sufficient to substantiate this. We refer, for instance, to the many passages in which they declare the other parts of the Veda to be divine like themselves (Cha. Up. IV, 17, 1 ff.; Br. Ar. Up. II, 4, 10; Teit. Up. I, 5, 2; Pras. Up. II, 6; V, 3 ff.; Mun. Up. I, 1, 4 ff.). Further we learn from the Upanishads themselves that their followers were ordered to study the whole of the Veda and to perform the sacrificial ceremonies ordained by it (Cha. Up. VIII, 15; Mun. Up. III, 2, 10; Talav. Up. IV, 8), and that their followers obeyed the injunctions of the other parts of the Veda, for inst. that Janaka, the well known king of the Videhas, a follower of the doctrines of the Upanishads, performed the horse-sacrifice, the ritual and polytheistic formulas (man-



tras) for which are found in the other parts of the *Brahmanas* (Br. Ar. Up. III, 1, 1 ff.), and that Vaka, son of Dalbha, a follower of the same doctrines, officiated as a chanter of the *Samaveda*'s polytheistic songs at the sacrifices which the Rishis of Naimisha performed (Cha. Up. I, 2, 13; cf. also Cha. Up. V, 11, 1 ff.). To be short, the Upanishads' theory and practice coincide with the other polytheistic-pantheistic parts of the Veda. Only the Upanishads and their doctrine are usually called the *Vedanta*, which means "the end of the Veda", as the Upanishads are met with towards the end of the *Brahmanas*; but properly speaking, in contrast with the old polytheistic songs of the *Samhitas*, also the doctrine of the polytheistic-pantheistic Songs and that of the *whole Brahmanas* ought to be called *Vedanta*, for, in reality, there is neither a doctrinal nor a practical difference between these and the Upanishads. Regarding the polytheistic character of the Upanishads it seems proper to us to adduce another palpable proof by citing an undoubtedly polytheistic prayer which is twice contained in the Teittiriya Upanishad of the black Yajurveda; it is the following: "May Mitra grant us welfare, may Varuna grant us welfare, may Aryaman grant us welfare, may Indra and Brihaspati grant us welfare, may the far-striding Vishnu (the courring sun) grant us welfare! Salutation to the Bramha (an all-embracing appellation of the pantheistic substance called the one deity), salutation to thee, O wind (*vayu*); even thou art visibly the Bramha!" (Teit. Up. I, 1; 12).

The vedic Pantheism of the Upanishads as well as of the other portions of the Veda which contain it and to which the Upanishads are short supplements, is, therefore,

throughout *polytheistic*; it is far from doing away with one of the very many deities contained in the old songs;—still it speaks of *one* deity. How is that to be understood? The answer is, that it gives all the deities a common centre by considering them to be the different metamorphoses, evolutions and manifestations of *one* universal substance which, as a sort of latent electricity, is said to pervade the Universe, its body. It makes that substance (which it calls God) and the world identical, and adores as God the world and also its special appearances, for instance Indra, lightning and clouds, Agni, fire, etc., etc. Of this doctrine we adduce an illustration by quoting a part of the *Brihadaranyaka Upanishad*; it says: “Then asked him Vidagdha, the son of Sakala: How many deities are there, O *Yajnavalkya*?—He answered: This can be learned from the *Nivid*; as many deities as are mentioned in the (well known) *Nivid* of the *Veisvadeva* song, so many are there, viz. (according to *Sankaracarya*) 3,306 (or according to *Sankaracarya*’s commentator *Anandagiri* 3,336; but vide above).<sup>\*</sup>—He said: Om! (i. e. Well!) How many deities are there, O *Yajnavalkya*?—He said: 33.—He said: Om! How many deities are there? He said: 6.—He said: Om! How many deities are there, O *Yajnavalkya*?—He said: 3.—He said: Om! How many deities are there, O *Yajnavalkya*?—He said: 2.—He said: Om! How many deities are there, O *Yajnavalkya*?—He said: *Adhyardha* (i. e. the remaining half of two).—He said: Om! How many deities are there, O *Yajnavalkya*?—He said: 1.—He said: Om! Which are these 3,306?—He said: This (number) is

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<sup>\*</sup>33 deities are left out according to *Sankara*, 3 according to *Anandagiri*.

even for greatness' sake; there are 33 deities among these.—Which are those 33?—8 Vasus, 11 Rudras, 12 Adityas; these are 31; besides there are Indra and Prajapati. These are the 33.—Which are the Vasus?—The fire (agni), the earth (prithivi), the wind (vayu), the ether (antariksha), the sun (aditya), the heaven (div), the moon (candraman), and the stars (or asterisms, nakshatra). These are the Vasus (i. e. the substances); in them, verily, all this substance (of the world, vasu,) is placed; therefore they are called Vasus.—Which are the (11) Rudras?—The 10 Pranas in the body,\* the Atman being the 11th. When they leave this body after death, they weep; therefore, because they weep, they are called Rudras (i. e. weepers, eriers, roarers, winds).—Which are the Adityas?—The 12 months (masa) of the year are the Adityas, for they take all this (the life of man and of beasts, the fruits of trees etc., etc.) and pass; because, taking all this, they pass (adadana yanti), therefore they are called Adityas. (An idle play with words!)—Who is Indra? who is Prajapati?—The muttering of clouds (stanayityu) is Indra, the sacrifice is Prajapati.—Which is the muttering of the clouds?—The lightning (asani).—Which is the sacrifice?—The beasts (pasu, which, according to the Veda, are: goats, sheep, cows, horses, and man;† Cha. Up. II, 6, 1; Ath. V. XI,

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\*They are the 5 organs of actions: the hands, the feet, the head of the wind-pipe, the penis and the anus; and the 5 organs of sense: the eyes, the ears, the nose, the tongue and the skin. All these organs or Pranas are dependent on the chief Prana called also the Atman. Comp. Teit. Br. II, 2, 2, 7.

† The Veda calls man the chief beast. (S. P. Br. VI. 2, 1, 18).



2, 9).—Which are the 6 (deities)?—The fire (*agni*), the earth (*prithivi*), the wind (*vayu*), the ether (*antariksha*), the sun (*aditya*), and the heaven (or the sky, *div*); these are the 6, for all this (world) is (these) six (i. e. consists of these six).—Which are the 3 deities?—The 3 worlds (*loka*); for in them all these (mentioned) deities are (i. e. the Universe is a composition of fire, earth, etc.).—Which are the 2 deities?—Food (*anna*) and the *Prana*.—Which is the *Adhyardha*?—The *Wind* (*pavamana*; vide *Ait. Br. I, 7*).—He (the pupil) said: It is asked, as it blows only as one, how then is it the *Adhyardha* (or the remaining *half*)? He answered: (O pupil, regarding this fanciful question I propose to translate *Adhyardha* which is to be derived from “*adhi*,” exceedingly, and “*ridh*,” to grow, “exceeding growth”); because this Universe exceedingly grows by it, therefore it (the wind) is (called) *Adhyardha*.—He asked: Which is the one deity (when called by another name)?—He answered: The *Prana* (breath)! It is considered as that *Bramha* (i. e. as that substance from out of which the Universe has grown and is growing)! (*Br. Ar. Up. III, 9, 1—9*; *Cha. Up. VII, 1—15*; *Katha Up. VI, 2*; *Meit. Up. VI, 11*). “Verily, said *Yajnavalkya*, the *Wind* (*vayu*) is the individuality” (i. e. the substance of growth of each individual thing or person, *vya-shti*), “and the *Wind* is the totality” (i. e. the substance of growth of the Universe, of the Macrocosm, *samashti*). (*Br. Ar. Up. III, 3, 2*).

Thus, you see, the Upanishad confirms the number of the deities given in the *Veisyadeva Nivid*; but, at the same time, teaches that all of them, i. e. the whole Universe, may be considered as having grown from one sub-



stance, called the *Bramha*, which appears as the Wind (pavamana, *vayu*) in the Macrocosm and as the *Prana* in man, the chief of the Microcosms (cf. Br. Ar. Up. III, 3 ff). This Bramha then is the so called one deity of the Veda. It is the same as *the whole world*, the visible world being the body grown upon it, itself being the invisible matter of growth in all beings (Katha Up. I, 3, 12). Thus the Teittiriya Brahmana of the black Yajurveda says: "All this whatsoever (i. e. this Universe) is this excellent Bramha" (II, 2, 9, 10; Meit. Up. IV, 6); and the Chandogya Upanishad of the Samaveda says: "Verily, this Universe is the Bramha (or the Atman); for therefrom (taj) it is born (ja), therein it is dissolved (la), therein it lives (or breathes, an)"! (III, 14, 1; VI, 8, 7; VII, 25, 2; Teit. Up. III, 2 ff). "The Universe should disown a person who considers the Universe as something different from the Atman (or from the Bramha)"! (See p. 17; Br. Ar. Up. II, 4, 6). "Its (the Atman's or the Bramha's) body (*sarira*) is the earth, the water, the fire, the ether, the wind (the air), the heaven, the sun, the quarters of the compass, the moon and stars, the sky (the firmament), the darkness, the light, the elements (*bhuta*), the whole of the vital airs of the body, speech, the eye, the ear, the mind, the skin, perception (or knowledge, *vijnana*), the semen virile". (Br. Ar. Up. III, 7, 3—23). In a passage from the Brihad Aranyaka Upanishad the Bramha is identified, as we saw, with the Wind (*vayu*) and with the *Prana*; its identification with the *Prana* is further prominently set forth, for instance, by the Kaushitaki Brahmana Upanishad of the Rigveda (II, 1 ff). In other passages, as already alluded to by us, instead of being called the

*Prana*, the *Bramha* is called the *Atman* or the chief *Prana*, as in the following one from the *Brihad Aranyaka Upanishad*: “This *Atman* which is the *Bramha*, is all mind (*manas*), all airs of the body (*prana*), all eye (*cakshus*), all ear (*srotra*), all earth (*prithivi*), all water (*apas*), all wind (*vayu*), all sky (*akasa*), all light (*tejas*), all darkness (*atejas*), all lust (*kama*), all passivity (*akama*), all anger (*krodha*), all composedness (*akrodha*), all virtue (*dharma*), all vice (*adharma*),—*all every-thing!*” (*Br. Ar. Up. IV, 4, 5; Cha. Up. VII, 26, 1*). The *Bramha*, like a beast, is said to have 4 feet, which are either: speech (*vac*), vitality (*prana*), sight (*cakshus*) and hearing (*srotra*) or the so called deities which preside over them i. e. which are their elementary basis: fire (*agni*), wind (*vayu*), the sun (*aditya*), and the quarters of the compass (*dis*). (*Cha. Up. III, 18, 1 ff; Mand. Up. 2 ff*). Further on we shall hear a little more about this last subject, viz. about the *Bramha*’s head, eyes, etc.

From what we have set forth, it appears that the Wind, the *Prana*, and the *Atman* are the most comprehensive appellations for the *Bramha*. The root of this word is “*brih*”, to grow, and *Bramha* means “growth”. It is considered to be that substance in nature from out of which the Universe has grown, and which still is manifesting itself in the birth and in the growth of animals, plants etc., etc. (cf. *Sankara* on *Cha. Up. III, 14, 1*; on *Br. Ar. Up. V, 3*; *Teit. Up. III, 2*; *Katha Up. II, 5, 2*). The *Teittiriya Upanishad* says that *food* (*anna*), *vitality* (*prana*), the *mind* i. e. the source of thoughts and of will (*manas*; *Kaush. Up. III, 6 ff.*), *perception* i. e. the means of being able to enjoy the objects of the senses (*vijnana*, *prajna*;

Kaush. Up. ibidem), and the *dalliance* proceeding from the organs of generation (*ananda*; Kaush. Up. I, 7; III, 6) are amongst all things especially to be looked upon as the Bramha, because all of them, and prominently food, are the chief conditions of birth or of growth (Teit. Up. III, 2 ff.). The Bramha is thought to pervade the world as the latent fire is pervading wood (Katha Up. II, 4, 8; Br. Ar. Up. I, 4, 7; Kaush. Br. Up. IV, 19), and to be the one source of all growth and the one receptacle of all dissolving, dying substances (vide above, Pr. Up. VI, 5, and in the course of this lecture). The Mundaka Upanishad of the Atharvaveda teaches: "As a spider lets (its web) emanate (Br. Ar. Up. II, 1, 20) and receives it back (into itself), as herbs grow in the earth, and as from a living person the hairs of the head and of the body (grow), so from the indestructible substance (called the Bramha) does this Universe grow" (I, 1, 7). As the Bramha called the *fire*, when latent in wood (Katha Up. II, 4, 8), can be stirred up for the service of man by friction (which is considered as an act of generation, Vaj. S. V, 2), so the Bramha in general. It is thought, that the Bramha, as a sort of latent electricity, can be gathered, be stirred up or be freed from its *vis inertiae* by certain *sacrificial* performances. Thus, at a certain ceremony at the morning-libation of the Soma-sacrifice, two priests put the two Soma-cups (*graha*), called Sukra (seed) and Manthi (churner), together, and pray to them in the following way: "O ye two (Soma-cups), put the Bramha together! Stir it up for me!" By this and other sacrificial acts the vedic people thought to bring the Bramha or the substance of growth in nature under their sway, so that it



might become fruitful to them in generating strength, longevity, sons, cattle, food, etc. (Teit. Br. I, 1; Ait. Br. II, 18; Katha Up. II, 5, 2). The Katha Upanishad of the black Yajurveda states: "As the sun (hamsa) it (the Bramha) dwells in the heaven, as the wind (vasu) it dwells in the atmosphere, as the fire (hotri) it dwells in the earth, as the *Soma*-juice (atithi) it dwells in the sacrificial vessel, it dwells in man (nri), it dwells in the deities (of which the Universe is formed, vara), it dwells in the *sacrifice* (rita), it dwells in the sky (vyoman), it is born in the water (as shells, pearl-oysters, sharks and other aquatic animals), it is born in the earth (as rice, barley, potatoes, etc., etc.), it is born in the *sacrifice* (which stirs it up, nourishes and produces it in the form of sons, cattle, etc. to the sacrificer), it is born on the mountains (as the rivers); truly, it is the growing substance (the brihat or the Bramha)". (II, 5, 2). The Bramha, as shown by the word itself, is a neuter in itself; but may become masculine and feminine, as in man, cattle, plants, etc. (Meit. Up. VI, 5). Further the Bramha is said to be composed of *pairs*, to be twofold every where; it is defined, as we saw, as being all light and all darkness, all virtue and all vice. In the same way it is described as having form (*murta*) and as not having any form (*amurta*): being with form, it is said to be *mortal* and *untrue*, as all the forms which it may assume, for instance, trees, plants and animal bodies, vanish; being without form as the invisible juice of growth in the forms, it is said to be *immortal* and *true*. As having form, it is the 3 elements earth, water and light or their essences the *sun* in the Macrocosm, the *eye* in the Microcosms; as not having any form, it is



the 2 elements wind (*vayu*) and ether (*antariksha*) or their essences the *vital principle* (*purusha*) within the orbit of the Universe and the *vital principle* within the right eye of man and the other animals. As the *Atman* without, i. e. as the *Atman* of the Macrocosm, it is the sun (*aditya*); as the *Atman* within, i. e. as the *Atman* in man and the other beasts (as the Veda says), in the Microcosms, it is the *Prana* (Meit. Up. VI, 1 ff; Pr. Up. I, 5; Br. Ar. Up. II, 3, 1 ff; II, 2, 1 ff; Teit. Up. II, 6; 8; III, 10, 4; Cha. Up. III, 13, 7). The *Brihad Aranyaka Upanishad*, however, declares, that the *Bramha*, this world-pervading *Atman* which is all the deities (viz. the 5 elements, the 5 senses, etc; Pr. Up. II, 2), though appearing manifold, must not be separated so as if it were something different as the air inhaled (*prana*), or as speech, or as sight, or as hearing, or as thinking (*manas*); all these in reality are functions of the one indivisible *Atman* or of the *Prana* (Br. Ar. Up. I, 4, 1 ff; III, 4, 1; Cha. Up. V, 1, 15).

Further, when being imagined as to consist of pairs, the said *Bramha*, this substance of natural growth which never dies though all the forms, names and actions it may assume vanish, of which the Universe is the body, is now and then called also the *Apara Bramha* and the *Para Bramha* (Pr. Up. V, 2; VI, 7; Katha Up. II, 16; Meit. VI, 5); in the same manner the *Atman* (called also the *Purusha*, the vital matter) is now and then called the *Para Atman* (Pr. Up. IV, 7; 9; V, 5; Meit. Up. VI, 17; Mund. Up. II, 1, 2). As many uninitiated youths have been deceived by such talk and have looked upon the *Para Bramha* or the *Para Atman* with a certain reverential awe, not

knowing that it is a mere natural object, we make the following remarks.

First we have to state that that substance which, according to the Veda, originally was the world in its unmanifested state, the inert Bramha, is a *Neuter* (R. V. S. X, 129, 2; S. P. Br. XI, 2, 3, i; XIII, 7, 1, 1; Chā. Up. III, 14, 1; 19, 1; Teit. Br. II, 2, 9, 1; Meit. Up. VI, 17; Teit. Up. II, 7) and that, strictly speaking, the Atman and the Purusha, the Para Atman and the Para Purusha, and the Prana, all of which, in Sanscrit, are masculine, are, in the end, only transient phenomena of the Bramha, and represent the Bramha when freed from its vis inertiae, from its stagnant character, and when having assumed the general character of *active*, masculine growth-matter. In Teittiriya Upanishad II, 7 (cf. Meit. Up. VI, 17) we may, therefore, translate: "It (the neutral Bramha), of its own accord (under the influence of Kama, R. V. S. X, 129, 5), made the Atman (of itself)," instead of: "It, of its own accord, made itself (*atmanam*)". The Atman, the Purusha and Prajapati, the last one an undoubtedly transient phase of the Bramha (vide in the course of this lecture), for instance, are used synonymously (Pr. Up. I, 4; III, 3; V, 2 ff.); in them the inert Bramha has become the *flowing* juice of growth (*rasa*; Teit. Up. II, 7). Still the Atman, the Purusha, the Para Atman and Para Purusha are substituted for the Bramha, and it is said, for instance, that the Purusha is this Universe and even the Para Bramha (Mund. Up. II, 1, 10; Pr. Up. VI, 6 ff. Ait. Up. I, 1, 1); all of them are used, as if they were also neuter. Thus of the flowing juice of growth, the Rasa or the Atman, by a metaphor, it is said that it has no Atman (Teit. Up. II, 7), and

of the Para Purusha that it has no Prana (*Mund. Up. II, 1 2*; cf. *Meit. Up. VI, 20*).

Now concerning the *Para Bramha*. Para means “the other”, apara “not the other”. The Para Bramha is *that* Bramha which has become *this* Bramha. That or the Para Bramha is the inert matter of growth when not having become the deities called the fire, the wind, the sun, the quarters of the compass, the moon, etc., and when not being the organs of perception and action (*Br. Ar. Up. II, 3, 1*; *V, 4*; *Kaush. Up. I, 6*); this or the Apara Bramha is just the contrary. The *Para Atman*, by a metaphor being the very same as the Para Bramha, is the invisible, formless matter of growth; it has, in reality, no Atman, no Prana, i. e. it is an inert substance; it is impersonal (*nirahankara*), and not in the condition of being able to mind, to understand, to perceive, to act, to see, to hear, to feel, to taste; etc. (*Teit. Up. II, 7*; *Mund. Up. II, 1, 2*; *Pr. Up. IV, 7; 9*; *Katha Up. III, 15*); it is not conscious, and still not unconscious (*aprajna*), i. e. it is a Neuter, an undivided mass without life (*jiva*) and activity (*Mand. Up. 7*; *Pr. Up. V, 5*). At present, however, it is the Jiva or the Jivatman (*Pr. Up. V, 5*; *Cha. Up. VI, 11, 1 ff.*). As the Para Atman it is considered abstractly to be the boundless substance of growth in nature in which all the so called deities, viz. the 5 elements, the 5 senses, etc., and all the organic bodies formed out of them have their footing, and in and from out of which all bodies have grown and are growing; and to be the universal sea of growth-matter into which every thing is dissolved at the time of death, in which it loses its consciousness, and from which it returns in various

new bodies, i. e. transmigrates, only if it has not entirely lost the awkward tendency of becoming again an individual. (Meit. Up. VI, 17; Pr. Up. VI, 5 ff; Mund. III, 2, 7 ff; Cha. Up. VI, 9 ff; Br. Ar. Up. II, 4, 12; IV, 5, 13; 3, 21; 4, 6). But we give the words of the Meitri Upanishad of the black Yajurveda. It says: "Verily, the Bramha or this (Universe) was in the beginning; it (the Bramha or the universal Atman) is *one* (though now appearing in many names, forms and works), is boundless (ananta), boundless in the east, boundless in the south, boundless in the west, boundless in the north, boundless above, below and everywhere; verily its eastern direction and the other ones can not be found; across, below and above this *Paramatman* is incomprehensible (anuhya); unmeasurable (aparimita), unborn (aja), above disputation (atarkya) and inconceivable (acintya) is this Sky-Atman (*akasatman*); verily, when the Universe (its body) is dissolved (into its birth-place, yoni, which is the Bramha or the Para Purusha itself, VI, 18), it alone is awake (i. e. is the active matter of growth as long as it does not sink back into its neutral state); \* \* \* (at present) its is the shining form, which burns in yonder sun, which is the variegated lustre in smokeless fire, and which is the fire that is in the stomach and digests the food; it which is in the fire, which is in the heart and which is in the sun, is this One (the spoken off universal, undivided Paramatman). Verily he who thus knows, enters into the oneness of the one (i. e. he looses his individuality, and sees no distinctions at all, also none between good and bad)". (Meit. Up. VI, 17; 18). Further in the Prasna Upanishad of the Atharvaveda it is stated that as the various



birds and their dwelling-places have their footing in the tree, so the various deities, viz. the elements, the senses, etc., and their respective spheres, called worlds (*loka*), have their footing in the Para Atman. The Upanishad's own words regarding the Microcosms i. e. the Apara Atmans are the following: "As the birds, O beloved pupil, have their footing in the tree whereupon they dwell, even so this Universe (especially the Microcosm) has its footing in the Para Atman—viz. (the 5 elements of the body and their atoms which are) the earth (*prithivi*) and the elementary matter of the earth (*prithivi-matra*), the water (*apas*) and the elementary matter of the water, the light (*tejas*) and the elementary matter of the light, the wind (*vayu*) and the elementary matter of the wind, the sky (*akasa*) and the elementary matter of the sky; (the 5 senses and their objects which are) the eye (*cakshus*) and what is to be seen, the ear (*srotra*) and what is to be heard, the smell (*ghrana*) and what is to be smelled, the taste (*rama*) and what is to be tasted, the skin (*tvac*) and what is to be touched, speech (*vac*) and what is to be spoken, the hands (*hasta*) and what is to be seized, the organ of generation (*upastha*) and what is to be enjoyed, the after (*payu*) and what is to be evacuated, the feet (*pada*) and what is to be walked upon; (the 5 inner organs and their objects which are) the mind (*manas*) and what is to be minded, understanding (*buddhi*) and what is to be understood, selfconsciousness (or personality, *ahankara*) and its objects, thinking (*citta*) and what is to be thought, light (*tejas*) and what is to be lighted; (lastly) the Prana and what is to be sustained. Verily (this dwelling-place wherein all the mentioned 21 deities, the 5 elements and

the rest, are organically gathered together, and which, therefore, is) this seer, toucher, hearer, smeller, taster, minder, understander, doer, perceiver (*vijnanatman*),—this individual one (*purusha*, the Microcosm,) has its footing in the indestructible *Para Atman*. (By this knowledge) verily the indestructible (substance), the *Para* (*Bramha*), is obtained. Verily, he who knows that shadeless (i. e. very fine), bodyless, colourless, transparent, indestructible (substance), O beloved pupil, becomes a Universe-knower, a universal being (*sarva*, i. e. knows that the Universe is identical with the *Bramha*, and that he also is one with that universal *Bramha*)". (Pr. Up. IV, 7 ff). The *Para Atman*, therefore, means the *Atman* as considered to be the universal root of the appearing, individual objects, that substance of growth which is the inward, colourless cause of all of them.

When the *Bramha* or the *Atman* is considered by the Veda to be the 5 digestive fires in *all* men (*Agni veisvanara*), i. e. when it is said to exist in the form of the 5 vital airs, called *pranas*\*, of *all* the human bodies (Br. Ar. Up. III, 4, 1; V, 9; Meit. Up. II, 6; VI, 17; Pra. Up. I, 7; III, 12; IV, 3), it is also called the *Atman veisvanara*. The eating of food and the act of digestion, according to the Veda, are a kind of sacrifice in which the *Bramha*, called food (Teit. Up. II, 2; III, 2), is offered to the vital airs (Cha. Up. V, 19 ff; Meit. Up. VI, 9); they are a holy action (*vrata*; Teit. Up. III, 7; 8; 9) by which

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\* They are: *prana*, *vyana*, *apana*, *samana*, *udana*; vide in the course of this lecture. They are also called the 5 winds (*panca vayu*), and are identical with the *Prana* and with the *Paramatman* (Meit. Up. VI, 9).

the *Atman veisvanara* is fed, satisfied and made productive (Teit. Up. II, 2; Cha. Up. V, 19 ff.). The Veda says for instance: "You, (O my foolish pupils), eat food, thinking this *Atman veisvanara* to be many (*prithak*, and thinking yourselves to be *individual Atmans*, *prithag atmans*, cf. Katha Up. IV, 14);—but he who (in eating food) serves it (this *Atman*) as the *Atman veisvanara*, as such a one which fills (all) the places and is (all) the individualities (*abhivimana*), he (I say) eats food in all the worlds, in all the beings, in all the (individual) *Atmans* (i. e. he feels himself to be identical with the *Atman* of all men, and wheresoever another eats he also is served and and fed thereby)! Verily, of this *Atman veisvanara* (of the Microcosms which is like a beast at the mental Agnihotra sacrifice and like its sacrificial fires, etc.) the heaven is the head, the sun is the eye, the wind is the breath, the sky is the trunk, the moon is the pubic region, the earth is the feet; its breast is the altar, its hair the sacrificial grass, its heart the *garhapatya* fire, its mind the *anvaharya pacana* fire, its mouth the *ahavaniya* fire". (Cha. Up. V, 12 ff; 18). At another place it says: "Verily, this flatus in the lower bowels (*apana*) is the *garhapatya* fire, the air diffused all over the body (*vyana*) is the *anvaharya* fire, breath (*prana*) is the *ahavaniya* fire". (Pr. Up. III, 8; IV, 3).

Thus we have seen that the Veda speaks of the *Bramha*, the substance of growth in nature, in manifold ways, prominently calling it the *Prana* and the *Atman*. Both these words are to be derived from the root "an", to breathe, to blow; *Pra-ana* as well as *Atman* originally mean "breath", "wind". In the *Rigveda samhita* the wind

(vayu) is called the *Atman* of the deities, and the foetus of the world (R. V. S. X, 168, 4; VII, 87, 2); of the flickering fire, it is said there that it has a hundred *Atmans* or blasts (I, 149, 3). In the passages of the Veda, before quoted, the *Atman* already appears as one with the *Prana*. By the by we remark here that *the Prana* is to be confounded neither with one of its 5 phases, the vital airs in the animal bodies, generally also called *Pranas*, nor with that one of these, especially called *Prana*, viz. breath, nor with the 10 *Pranas* or *Rudras*, its formerly mentioned dependencies, of which as the 11th *Rudra* or as the chief *Prana* or as *the Atman*, it is the originator and sustainer.

About the mentioned essential *oneness* of *the Atman* and of *the Prana* we make the following additional remarks. It is said concerning *the Atman*: "This *Atman* is the ruler of all beings, the king of all beings; as all the spokes are fastened in the wheel-nave and in the wheel-circumference, even so all elements, all gods (i. e. the senses, etc.), all worlds (i. e. the spheres of action for the senses), all airs (i. e. the said 5 phases of itself or of the central *Prana*), and all (individual) *atmans* are fastened in this *Atman*". (Br. Ar. Up. II, 5, 15; Pr. Up. VI, 6; Katha Up. II, 4, 12). The very same is said concerning *the Prana*: "Verily, as the circumference is fastened in the wheel-spokes and the spokes in the nave, so the matters (or atoms) of the elements (and their combinations viz. names, odours, forms, etc.) are fastened in the matters of the perceptive power (*prajna*, i. e. the power of perceiving and enjoying the objects of the senses, Kaush. Up. III, 6), and the matters of the perceptive power are fastened in the *Prana*; verily, this *Prana* (itself, there-



fore,) is the perceptive power (in man), it is joy (as it is not under the control of a superior power), it is undecaying and immortal; it is not increased by good works, it is not decreased by bad works (comp. Br. Ar. Up. IV, 4, 22, where the very same is said regarding the *Atman*); verily, (according to its accidental nature in different individuals) him it causes to do good works, whom it will lead upwards from these worlds (i. e. from the spheres of action of the senses upwards to the sun, Kaus. Up. III, 3; Cha. Up. IV, 15, 5), and him it causes to do bad works whom it will lead downwards (into another body for transmigration); this (*Prana*) is the guardian of the world, this is the king of the world, this is the lord of the world; let a man know, (says Indra:) It is my *Atman*! let a man know: It is my *Atman*!" (Kaush. Up. III, 8; Cha. Up. VII, 15, 1; Pr. Up. II, 6). The *Atman* and the *Prana* might be translated "the active juice of growth", "the active universal *Bramha*".

There is a fable-like story to be found in several Upanishads, which has the object to show the *pre-eminence of Prana* over the elements and the other deities. We give it first in the version of the Prasna Upanishad: "Then Bhargava, the son of Vidarbhi, asked him (the teacher Pippalada): O master, how many deities uphold a creature? how many make this (body) full of lustre? which among them is the *principal* one?—He answered him: Those *gods* are the sky (*akasa*), the wind (*vayu*), the fire (*agni*), the water (*apas*), the earth (*pṛithivī*), speech (*vac*), the mind (*manas*), the sight (*cakshus*), and the hearing (*śrotra*); they, giving lustre, (once) disputed among each other, saying: I, even I support and uphold this body! To them said the *principal prana* (the

11th of the *Pranas*, called *Rudras*, or *the Atman*): Be not lost in delusion! Even I (as *Prajapati*, *Meit. Up. II, 6*), having divided myself fivefold (i. e. having become the subordinate *prana* or the air of respiration, *vyana* or the air diffused all over the body, *apana* or the flatus in the lower intestines, *samana* or the air essential to digestion, and *udana* or the air of belching), uphold this body by my support! They did not believe. It (the *Prana*), through pride as it were, went out (of the body) upwards. When it went out, all the others (as its dependenciees) went out; and when it remained, all the others remained. Even as all the bees go out when their king goes out, and as all remain when he remains, so also speech, the mind, the sight, the hearing. Satisfied (thereby), they praise the *Prana*: This (*Prana*) as fire burns; it is the sun, it is the copious rain, it is the wind, it is the earth, it is the shining ray (*rayi*), the (one) deity, the *asad* (i. e. the non-existing *Bramha*\*), the *sad* (i. e. the existing *Bramha*\*), and that which is immortal. \* \* \* (O breath), thou being *Prajapati*,\* moves about in the foetus (*garbha*). \* \* \* Thou, O *Prana*, art *Indra* (i. e. the kindler) by thy power, thou art *Rudra* (i. e. the roaring wind or the blazing fire), (thou art) the preserver (or *Vishnu* i. e. the coursing sun)! Thou movest in the air as the sun; thou (art) the lord of the (other) lights (i. e. of the moon and the stars)!" (*Pr. Up. II, 1 ff.*). The *Kaushitaki Upanishad*'s description of the same subject is the following: "Next comes the accepting the pre-eminence (of the *Prana*). These *deities* (speech and the others), contending each for its own pre-eminence,

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\* Vide the explanation in the course of the lecture.

went out from this body. It lay breathing not, dry, a very log of wood. Then speech (*vac*) entered into it; it spoke by speech,—still it lay. Then the sight (*cakshus*) entered into it; it spoke by speech, it saw by sight,—still it lay. Then the hearing (*srotra*) entered into it; it spoke by speech, it saw by sight, it heard by hearing,—still it lay. Then the mind (*manas*) entered into it; it spoke by speech, it saw by sight, it heard by hearing, it minded by mind,—still it lay. Then *the Prana* entered into it,—it rose up from its place. All these deities (speech and the rest), having recognised the pre-eminence to be in the *Prana*, having honoured the *Prana* as indeed identical (not only with the active power but also) with the perceptive power (*prajna*, in man, at the time of death, III, 3; Br. Ar. Up. III, 2, 13) went out from this body with all these (i. e. with the above mentioned 5 phases of the *Prana*, called *prana*, *apana*, etc., which are the *Prana* itself or the 5 bodies of the *Prana*-*Bramha*, Cha. Up. III, 13, 6). Then, (in returning from the Microcosm into the Macrocosm from which they had come) having entered the wind (*vayu*), being identified with the sky (*akasa*), they went to the sun (*svar*)\*. So too he (the individual

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\* The *sun* is born out of the fire, the fire out of the *wind* (*vayu*); the sun is absorbed by the fire, the fire by the wind (Ait. Br. VIII, 28). In this ease, therefore, the last fate of the senses, of the vital airs, and of their base, the individual *Prana*, i. e. of man, is to become *wind*. We add that after the said deities or the *Prana* having entered the *sun*, etc., there is no return i. e. transmigration for them (Br. Ar. Up. VI, 2, 15). But if they enter the *moon* (*candra*), they must transmigrate; there they become the essence of food or Soma juice, enter the sky (*akasa*), then the wind (*vayu*), then rain (*vrishhti*), then the earth.



Prana), who knows thus, having recognized the pre-eminence to be in the Prana, having honoured the Prana as indeed identical (also) with the perceptive power (in himself), goes out from this body with all these (his own 5 phases). Having entered the wind, being identified with the sky, he goes to the sun (cf. Cha. Up. V, 10 ff; Pr. Up. V, 5), he goes to that (Bramha) wherein these deities are (born). (Thus) with the immortality of the deities (which are dissolved into the universal juice of growth), does he become immortal who knows thus." (Kaush. Br. Up. II, 14; Br. Ar. Up. VI, 1; I, 5, 21; Cha. Up. V, 1, 1 ff.). The Chandogya and Brihad Aranyaka Upanishads treating of the same subject, call the Prana the eldest (*jeshtha*) and the best (*sreshtha*). (Br. Ar. Up. VI, 1, 1; Cha. Up. V, 1, 15). The Chandogya Upanishad remarks: "Verily, the Prana is father, the Prana is mother, the Prana is brother, the Prana is sister, the Prana is tutor (*acarya*), the Prana is the Brahman (i. e. the caste of the Brahmans)." (VII, 15, 1).

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Having entered the earth, they become food, then semen, then foetus', then men, or worms, locusts, gnats, etc. (Br. Ar. Up. VI, 2, 16; Cha. Up. V, 10, 4 ff.) This vedic doctrine of *transmigration* is an additional proof that, according to the pantheistical Veda, *personality* is not only like India-rubber, but a mere *phantom*; for the Veda's doctrine is that the awkward tendency of resuming forms, names and actions, which is attached to the Atoms of the Bramha (i. e. to the atoms of growth) of certain deceased men, is, when working, not at all concerned with the former *personality* of those atoms, and that the tendency to become the *same* sort of being may be extinguished, as the specific tendency of kernels and beans is extinguished when they are destroyed.

About the *sustenance of the Prana* the Veda teaches the following: “Verily, it (the *Prana*) said (to speech and the other deities): What should become my food (*anna*)?—Then they answered: Whatsoever is food for dogs and vultures!—Verily, all this, therefore, is the *Anna* (the food) of the *Ana* (the breath); hence *Ana* is a self-evident name (of the *Prana*). Verily for him who thus knows, there is nothing which is not (appropriate) food!” (*Cha. Up.* V, 2, 1). “(They, speech and the other deities, said to the *Prana*): All this whatsoever, horses, worms, small insects, locusts, and so on, is thy food; the waters are thy dwelling place (or garment, *vasa*). He who thus knows this food of that which is food (i. e. of the *Prana*), does not eat (any food) which is not-food, does not take (any food) which is not-food (i. e. every thing is food for him). Those acquainted with the Veda, therefore, knowing that (doctrine), sip water when commencing to eat and sip water after they have eaten, thinking that (thereby) they clothe the naked (*Prana* or food).” (*Br. Ar. Up.* VI, 1, 14). It proceeds to teach: “Verily, the mind (*manas*), O pupil, is made of food (*anna*), the *Prana* of water (*apas*), and speech (*vac*) of heat (*tejas*).” (*Cha. Up.* VI, 5, 4; 7, 6; *Meit. Up.* VI, 11—12; 13)—“Verily, *the Prana is food* (*Meit. Up.* VI, 13), the body (*sarira*) is the eater of food (and, therefore, food); on the *Prana* (which is food) the body is founded, on the body (which also is food) the *Prana* is founded; this food (viz. the *Prana* and the body), therefore, is founded on food.” (*Teit. Up.* III, 7)—“Verily, the water is food! Verily, the earth is food!” (*Teit. Up.* III, 8; 9)—“Food is the *Brahma*; verily, even from food these creatures (upon earth) are born, by means of food

the born ones live, unto food they go when dying, and enter into it.” (Teit. Up. II, 1; 2; III, 3; Cha. Up. I, 1, 2; Mund. Up. II, 1, 5; Meit. Up. VI, 14)—“Whoever thus knows, . . . . sings this Sama (song): Oho, Oho, Oho, I am food, I am food, I am food! I am a food-eater, I am a food-eater, I am a food-eater!” (Teit. Up. III, 10, 6, i. e. the end of the Upanishad; this song, therefore, is the very essence of the Upanishad’s doctrine)—“Let (the knower of the Bramha) not revile food;—let him by all means acquire abundance of food;—it (viz. its eating and its digesting) is the holy rite (vrata!)” (Teit. Up. III, 7; 10)—“O my pupil, as a single burning coal of the size of a fire-fly, the (last) remnant of a large fire, when fed with (dry) grass, begins to blaze and becomes the means of consuming much, even so, O my pupil, one (single) part, the (last) remnant of thy sixteen\* parts (kala), *when fed with food* (anna), begins to blaze, and by means of it thou becomest *able to understand the Vedas*; for, O pupil, the mind is made of food, the Prana of water, and speech of heat!” (Cha. Up. VI, 7, 6). Food is also called, by the Veda, the Atman (Meit. Up. VI, 12).

I trust you have now got a right impression of what the one deity is which the Veda sets forth and which it makes the common centre of all its thousands of deities. It is considered to be a fine (Cha. Up. III, 14, 3; Katha

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\* They are: Prana, srad-dha (the putting of the ear, obedience, faith), kha (the ether), vayu (the wind), jyotis (the light), apas (the water), prithivi (the earth), indriya (the whole of the senses), manas (the mind), anna (food), virya (vigour), tapas (the heat of austerity), the Mantras (the part of the Veda which is composed in verse), karma (the actions), the lokas (the spheres of action of the senses), nama (various names). (Pr. Up. VI, 2 ff.)



Up. I, 2, 20) but *material* substance from out of which the Universe has grown and is still growing, and which, therefore, is the Universe; it is considered to be a universal substance which, though impersonal in itself, becomes more or less personal in the Microcosms, i. e., according to the Veda, in man and the other beasts. Now the Christians too (we may add, even clever boys and girls all over the world) know quite well that there is a substance in nature by which, in a wonderful and incomprehensible manner, animal and vegetable things grow, but the Christians know also that it is quite different from God, that once it came into existence by God's mere will and command, and that the world and all its hidden and unhidden powers pass away and become nothing as soon as He will and commands. The Veda says that the universal substance of growth, the Bramha, *was* consubstantial and identical with this Universe (S. P. Br. XI, 2, 3, 1; Br. Ar. Up. I, 4, 11), and *is* consubstantial and identical with it; the Bible, on the contrary, knows and teaches that, before the creation, this glorious Universe and the power of growth in it did not exist, that God, *always* personal and *always* the same, at that time existed even as He is now, and that, from eternity, He *was* quite different from his wonderful creations, just as He *is* now quite different from this Universe, though He made *man* in His image, after His likeness. To use a simile: God is like the most clever watch-maker, the Universe like a watch made by him. But again God, of course, is not the source of vice in this Universe; He, from eternity, is the God of *truth*\* and *without iniquity*,

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\*Observe, in the course of the lecture, the misuse which the Veda makes of the word "Satyam." P. 41.

just and right, and, therefore, the everlasting One; He made the Universe pure and perfect. He hates sin, and His wrath, therefore, must abide on the sinners, but He will not the death of him who misused his precious, godly freedom by selfishness, i. e. of man who sinned from disobedience; He heartily desires that the sinner may repent, be converted, and live by honouring God and His just dealings by believing in Christ who has become his righteousness, who has fulfilled all righteousness, and who has redeemed him by His precious blood, also from the curse which man has brought upon himself by his dishonouring God by vain and futile systems of so called philosophy and by idol-worship.

That man (or his abstraction, the part of the universal matter of growth which has grown into his form, i. e. the individual *Prana* or the individual *Atman*) and the universal *Bramha* are absolutely one and the same, is, of course, the chief topic of the vedic pantheism. (We refer our readers only to *Chandogya Upanishad* VI, 8 ff., and to *Brihad aranyaka Upanishad* III, 4 ff.) If the Veda had known the least of the *dignity of man*, it would never have taught such a thing, it would never have degraded man so far as to declare him to be one with the *Bramha*, i. e. with *Nature*. Mark well, my friends, the Veda does not only not know the Holy God, but altogether denies God's existence; for what it calls God, is indeed not God but Nature. According to the Veda, therefore, also man, like a beast, is a quite *natural* being without any godly attributes, and also he, like any other beast (the Veda calls man "the chief of the beasts"), has none but natural duties to perform; according to the Veda man is Nature's tem-

porary, very imperfect selfconsciousness. Thus the Veda *does not know God, and degrades man*. The Bible, on the contrary, knows and teaches that man was made in God's image after God's likeness, and, therefore, properly elevates him above all other creatures: yet it does not contain the horrible doctrine of the sameness of the holy and glorious God and of sinful and miserable man\*; for it knows God. According to the Bible all nations are as nothing *before* God, and have to kneel *before* Him; and, mark well, before *Him*, not before any natural objects. The Vedanta, according to its Pantheism, must teach and does teach to bow down to natural objects and powers which it calls deities. The proof of this was given before; here we add to it that the Chandogya Upanishad, for instance, teaches to adore the sun (*aditya*; Cha. Up. III, 19, 1 ff.; Kaush. Up. II, 7). In another place it orders its followers to adore the names of the Vedas and of other treatises, further speech (*vac*), mind (*manas*), will (*san-kalpa*), thinking (*citta*), reflection (*dhyana*), perception (*vijnana*), power (*bala*), food (*anna*), water (*apas*), light (*tejas*), sky (*akasa*), memory (*smara*), wish (*asa*), and the all-embracing vitality (*prana*). (Cha. Up. VII, 1 ff.). Besides the Vedanta, throwing away God and all difference of personality, indeed knowing only one temporary personality, viz. *man*, teaches self-worship. Thus the Brihad aranyaka Upanishad says twice the following: "Where there is something like *duality* (*dveita*), there one may see the other, one may smell the other, one may

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\* Now and then this doctrine is *wrongly* attributed to the Pantheists, as these, in reality, do not acknowledge God.



hear the other, one may *honour* the other, one may mind the other, one may know the other; but where the whole of this is *one Atman*, there whom and by what can one smell? whom and by what can one see? whom and by what can one hear? whom and by what can one *honour*? whom and by what can one mind? whom and by what can one know?" (II, 4, 14; IV, 5, 15; II, 4, 5 ff.; III, 7, 23; Cha. Up. VII, 24, 1). "When he (the individual *Atman*) as the god, as the king, is conscious: Even *I* am All this (this Universe)! then he has attained his highest place (*parama loka*)." (Br. Ar. Up. IV, 3, 20). "That *Atman* (the *Para Atman* or the *Macrocosm*) which is this *Atman* (the *Microcosm*) is in the heart; regarding it (the heart) there exists even this (rather fanciful) etymology: This (the *Atman*, is) in the heart (*hrīdy ayam*), therefore it is (called) the heart (*hrīdayam*). (For another play with this word vide Br. Ar. Up. V, 3) Verily, he who thus knows, goes daily into *heaven* (or into the world wherein the *sun* is going, *svar-ga-loka*, which is his heart). Now this favourite one (*samprasāda*, the individual *Atman* as the sun of the *Microcosm*) having risen (as it were) from this body\* (*sarīra*, that is to say having begun to cast forth its rays, viz. its peculiar form and actions), having obtained (for this purpose the help of) the other (solar) light (*paran jyotis*, the sun of the *Macrocosm*), appears in its peculiar (individual) form. This is (the description of) the *Atman*. Verily, he (the teacher) said also: This (*Atman*, the *Microcosm*), is immortal and fearless (also of the consequences of the mani-

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\*The rising might be understood also according to Aitareya Up. II, 4, 1 ff.; Teit. Up. II, 2, 1; but see Meit. Up. II, 6. P. 43.

fold sins it commits; for) it is the Bramha. Verily, the name of that (Bramha, either the Macrocosm or the Para Bramha) which is this Bramha (the Microcosm) is *Satyam*. Verily, this (word *Satyam*) is (composed of) the three syllables Sa-Ti-Yam; thereof *Sat* implies immortality and *Ta* mortality, and by *Yam* the connexion between both of these is formed; (in the Bramha, therefore, immortality is joined to mortality;) as this syllable (yam) forms the connexion between both of these, it is Yam (a verbal root which means: to tie, to pair). (For another play with the same word vide Kaush. Up. I, 6; Br. Ar. Up. V, 5). Verily, he who thus knows, goes daily into *heaven* (*svarga loka*, which is his heart)." (Cha. Up. VIII, 3, 3 ff.).

It is self-evident that this sinful, extremely arrogant vedic Pantheism has been the *greatest obstacle* to the progress of the knowledge of the One eternally Personal God, the eternally Personal Ruler of man and of the heavens and the earth, and, in very many souls, has destroyed His fear and the longing for the Saviour of the world, Jesus Christ.

To touch a little more upon the *immoral tendency* and *immorality* of the vedic books, we remark that, for instance, the Chandogya Upanishad promises him who knows the Bramha or the Atman the fulfilment of all his desires regarding perfumes and garlands, regarding food and drink, regarding song and music, and regarding women (VIII, 2, 6 ff; Kaush. Up. I, 4). At another place it teaches the doctrine, called the doctrine of the *five fires*, viz. that the sky (*akasa*) proceeds from the Atman, that the Soma-juice, the essence of all the moisture (Br. Ar. I, 3, 6), proceeds from the *sky-fire*, thereupon rain from *the fire of the*

*cloudy region*, thereupon food from the *earth-fire*, thereupon by means of the food semen from the *man-fire*, thereupon the foetus from the *woman-fire* (Cha. Up. V, 4 ff. Br. Ar. Up. VI, 2, 9 ff.; Mund. Up. II, 1, 5; Pr. Up. I, 14; Teit. Up. II, 1),—to be short that *every thing* (also all the actions) proceeds from the same *natural* powers and causes, from the evolutions of *one and the same* Bramha. Thereupon it proceeds to say: “The robber of gold, the drinker of spirituous liquors (*sura*), the defiler of his guru’s bed, and the murderer of a Brahman (when acting without the proper knowledge of their acts) are debased and filthy, and as the *fifth* he who associates with these four; but he who thus knoweth the five fires, never becomes filthy by sin, although he associates with them; as water does not stick unto the leaf of the lotus, even thus the sinful deed (he has committed) does not stick unto him who knows (the five fires). He who thus knows, he who thus knows, becomes clean, purified and a world of virtue!” (i. e. his sin is no longer sin, as he knows that *it* also proceeds from the nature of his *Prana*, vide also above p. 31, from innate qualities; thus he does only virtuous acts in following *all*, the good and bad, impulses of Nature, his god). (Cha. Up. V, 10, 9 ff.; IV, 14, 3; Mund. Up. III, 1, 3; Br. Ar. Up. IV, 3, 22; Kaush. Up. III, 1).—We extract another characteristic piece from the *Sama-veda*; it runs as follows: “O Indra”, said Prajapati, his teacher, “this body (*sarira*) is mortal, it is seized by death. It is the abode of this immortal and (in its original state when subject to *vis inertiae*) bodiless *Atman* (which body has grown upon it as the hairs of the body grow from a living person, etc.; vide above). Verily, when embodied

(and in possession of the active and perceptive powers, *kriyasakti*, *jnanasakti*), it is seized by desirable objects (which proceed from virtue) and by undesirable objects (which proceed from vice); verily, when embodied, there is no release for it from the desirable and the undesirable objects. But, when it is unembodied (i. e. when it has been freed from the bonds of transmigration), it does not come in contact with the desirable and the undesirable objects. (How could the abstract *Bramha*, the impersonal juice of growth, into which the individual *Atman* is dissolved at the time of absolute dissolution, come in contact with them?) Unembodied is the wind (*vayu*); the clouds (*abhra*) and the lightning, these (too) are unembodied: thereupon, having risen from that sky (*akasa*, in which they had been hidden), having obtained (for this purpose the help of) the great (solar) heat (*paran jyotis*), they appear in their own (peculiar) forms (or bodies);—even thus this favourite one (the individual *Atman*, the sun of the Microcosm), having risen (as it were) from this body (i. e. having begun to shine forth by the respective actions of the bodily organs, the 10 *Pranas*), having obtained (for this purpose the help of) the great (or other solar) light (*paran jyotis*), appears in its peculiar (individual) form. It (the thus embodied individual *Purusha*) is (the same as) the highest *Purusha* (i. e. it is the same as the macrocosmical *Bramha*, the highest place of which is the sun, *Cha. Up.* III, 13, 7; *Teit. Up.* II, 6). (As the sun is going about on high, thus) *it*, here on earth, (*quite naturally*) goes about eating, playing, enjoying women, carriages and relatives, without remembering this body (*sarira*) which has grown upon itself (i. e. it does not re-



member that the possession of this body is but a secondary state of existence). Even as (brute) cattle are joined to a carriage, so the Prana (or the Atman) is joined to this body" (i. e. in both cases the real state, namely bondage, is not perceived by the concerned ones). (Cha. Up. VIII, 12, 1 ff; Br. Ar. Up. IV, 3, 7 ff.). For *real obscenities* in the Veda we may refer our readers, for instance, to Br. Ar. Up. I, 4, 3 ff.; VI, 4, 1 ff.; Cha. Up. II, 13, 1 ff.; V, 8, 1; Kaush. Up. 1, 7; Mund. Up. II, 1, 5 ff.; Pr. Up. I, 13 ff.; Ait. Br. I, 22; II, 35; III, 33; 34; 35; 48; V, 22; VI, 3; 36. Etc. etc.

"By the *purity of his food* (*ahara suddhi*)," the Veda goes on to declare, "the knower (or the seer of the Universality of the Atman, the *pasya*) *becomes purified in his nature* (*sattva*); by the purity of his nature, verily, he gets the (proper) *memory* (*smriti*, viz. that he grew up from the universal juice of growth, that the possession of this body is but a secondary state of existence, and that his highest state will be to be dissolved into his birth-place); and by the attainment of memory all the *ropes* (*granthi*, by which the body had bound him so that he used to enjoy himself in being personal and an individual) are untied". (Cha. Up. VII, 26, 2; Mund. Up. II, 1, 10). "Having shaken off", exclaims the knower of the vedic Pantheism, "the *sin* (*papa*, which I have committed) as a horse shakes off (the dust from off its) hairs (as if that were a trifle!), and having shaken off the body (*sarira*) as the moon escapes from out of the mouth of Rahu, I, the perfect Atman, enter, yes enter the world of the Bramha! I shall not enter (again) the white and toothless, the toothless, white and slippery object (the womb)!" (Cha. Up. VIII,

13; 14). In this manner, in his *life-time* already, the individual Veda-student thinks himself to be dissolved, as it were, into the universal sea of growth-matter, the Bramha, “as a piece of salt thrown into water” (Br. Ar. Up. IV, 5, 13). Thereupon “*after* death (in the state of having actually been dissolved) no consciousness (*sajna*, of being a personal, individual being) remains! Thus, my dear wife, I say!, said Yajnavalkya”. (Br. Ar. Up. II, 4, 12). “*When* this man (*purusha*) is *dying*, O my pupil, speech (*vac*) enters into the mind (*manas*), the mind into the *Prana*, the *Prana* into the heat (*tejas*), the heat into the other (i. e. the universal) deity (*devata para*, i. e. *Para Atman*); this (deity) is infinite minuteness (or moleculism, *animan*)”. (Cha. Up. VI, 9, 6). Thus the great end of the Vedic Pantheism is the annihilation of personality and individuality by being dissolved into a sea of atoms of growth. Indeed, a poorly existence!

But we leave off to specify this distasteful and miserable doctrine which pretends to be the highest wisdom, but which in reality is the most worthless trash that has ever been born in man’s brain. Well says the Bible also regarding the teachers of that doctrine: “Professing themselves to be wise, they became fools”. As *History* has sufficiently shown, *Pantheism ruins man, for it destroys his fear of God and kills his conscience and his moral strength*, without which there is no way to peace and happiness. O, beware of *disowning* God and of *degrading* yourselves, my dear friends, by remaining or becoming Pantheists. Do not become beasts, as the Veda declares you to be! (Meit. Up. VI, 13; Ait. Br. II, 3; S. P. Br. I, 2, 3, 6 ff.; VI, 2, 1, 18; R. V. S. III, 62, 14; A. V.

S. XI, 2, 9; Cha. Up. II, 6, 1). Beasts and plants, as a matter of course, arise from that which the Veda calls the Bramha, i. e. from the substance of growth in nature, and in dying are dissolved into it. Man's end is infinitely higher; he is made in *God's* image, and destined for an eternal, *personal and glorious life before God's throne in heaven.*

Let us now proceed with our general sketch of the vedic Pantheism. We draw your attention to the word "*Prajapati*", which it very often uses. This word is to be translated "master of (begetting) offspring". According to the Veda it means those forms of the Bramha, the universal substance of growth, in which it *especially* becomes manifest as making life to grow and to appear. Thus the Veda declares the year and the 12 months, the 5 seasons, the 360 days, the 720 days and nights of the year to be Prajapati, as in the course of them men and other beasts, plants, etc. are born (Ait. Br. I, 1; I, 13; I, 16; II, 17; II, 39; IV, 22; IV, 25; Pr. Up. I, 9; 12; 13; Br. Ar. Up. I, 2, 4; I, 5, 15; S. P. Br. XI, 1, 6, 1 ff.; VI, 1, 3, 7 ff.): it further says that all deities together i. e. all the powers and phenomena of nature are Prajapati (Br. Ar. Up. I, 2, 7); that the Atman (Pr. Up. I, 4; III, 3; VI, 2; Br. Ar. I, 4, 1), the Prana (Pr. Up. II, 7; Sankara on Cha. Up. I, 2, 1) and food\* (Pr. Up. I, 14)

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\*As the Veda says that "man is all *food* (anna) as having come into existence from food" (Teit. Up. II, 1), we cannot suppress one of our inferences, viz. that manure of which the renowned chemist Baron Liebig thinks so highly, ought to be prominently looked upon as the Bramha, the Prajapati. How ugly, but how true!

are Prajapati; that the wind (vayu) and the fire (agni) are Prajapati (S. P. Br. VI, 8, 1, 14 and R. V. S. I, 96, 3; Ait. Br. IV, 26); that forms and names are Prajapati (Teit. Br. II, 2, 7, 1); that the sacrifice (Ait. Br. IV, 26; S. P. Br. I, 7, 4, 1 ff.; Br. Ar. Up. III, 9, 6) and the verses of the Veda (the mantras, Ait. Br. V, 25) are Prajapati, as by means of them men and cattle are thought to be produced (Ait. Br. II, 18); therefore the sacrificer himself also is called Prajapati (ibid.), and man and the other beasts, as the Veda says, are reckoned to be Prajapati (Br. Ar. Up. III, 9, 6). Thus, you see, according to the Veda Prajapati means nothing but certain evolutions and manifestations of and certain actions concerning the substance of growth called the Bramha, and exists either as personal in man or as impersonal in the Macrocosm. Prajapati as man, of course, can speak; but the vedic Pantheism lets that universal monster and all the deities or objects of nature which are its evolutions or it itself, speak in all their different phases. This shows 1, that, as we have stated above, the Pantheism of the Vedanta is extensively based upon *Polytheism*, as only in Polytheism such so called deities can be thought to be persons and to be able to speak; and 2, that by such composers of the Veda as were aware of this fact the manner adopted in *fables*, whereby also trees and other inanimate objects are introduced as speaking, was freely made use of in composing the Vedas.

We must shortly refer to another characteristic of the pantheistic Veda viz. to its *lauding the Bramha* and its manifestations in very high terms, calling it, as we have heard, the king, the lord, the guardian of the world and



of all beings, etc., etc. How many unsuspecting souls, ignorant of the true character of Pantheism, have been deceived by this trick! All those laudatory words are, of course, nothing but the praise of the juice of growth in nature and of its forms, nothing higher than which Pantheists know. Food is their king, as they live by it; wind, breath and fire are their lords, as, verily, they are in need of their help and support; etc., etc;—to be short, the natural powers and objects are their sovereigns; for do they not think solely to depend upon them? This God-denying Pantheism has quite pervaded the masses of the Hindus; wherever you go, you may hear the words: The belly is my God and king; for how could I live without it?—I hope, my friends, that you at once see, that all such pantheistic talk is direct blasphemy of the Holy One in heaven, the eternally personal God and Father, who alone is to be praised, who alone is the donor of all good gifts.

Now follows a short summary of *the origin of the world* as described in the pantheistic parts of the Veda. You know already that, according to them, the world is *consubstantial* with the Bramha, the so called one god-head; the Universe is the Bramha's "body", "the Universe is the Bramha" (cf. also R. V. S. X, 90, 2). The expounder of the Vedanta, Vyasa or Badarayana, expresses this doctrine in saying: "the Bramha is also the *elementary matter*" (of the universe, prakriti; Vd. Su. 1, 4, 23). As the Vedanta calls the Bramha eternal, it follows that it considers the world also to be *eternal*. Its doctrine is, that the world is eternal, but that it was not always in its present, *manifold* shape; that originally it was *one*

*mass* (Br. Ar. Up. I, 4, 11; 17; Cha. Up. VI, 2, 1 ff.). Vyasa shortly explains its present shape by saying: "because the Bramha (or its manifestation, the Atman) made itself *by mutation*" (*parinama*; Vd. Su. I, 4, 26; Teit. Up. II, 7). You at once see again that the Vedanta knows nothing about the world having been created by the absolute will and command of the *eternally personal* God; it does not know God, but knows only an eternal substance of growth. This which it calls the Bramha, any how suffered certain mutations, and thus became the world in its *present* form. The Bramha, "according to the Veda", was its own "womb" (*yoni*) in becoming the world in its present state, says Vyasa (Vd. Su. I, 4, 27; Mund. Up. I, 1, 6; Mand. Up. 6). The word in the Veda for denoting the process of Bramha's mutation is "*sriḥ*", which means: to let loose, to let evolve; the Bramha, itself being the *womb*, is thought to have let itself loose, to have let itself evolve in many different forms (Teit. Up. II, 6) from out of itself, and thus to have become the world as it now exists. Indeed there is no word in the Sanscrit language to express what the *Bible* means to say by creation, and very unhappily the word "*srishti*" has been adopted for it. "*Srishti*", according to the Veda, means nothing but that which has been evolved from out of the Bramha as the silk-moth evolved from the worm, and the worm from the egg, or "as the web evolves from the spider, herbs from the earth, hairs from the body, sparks from the fire" (Mund. I, 1, 7; II, 1, 1; Br. Ar. Up. II, 1, 20), as "man evolves from seed" (Teit. Up. II, 1); etc.

The process by which the Vedanta thinks the world

in its present shape to have been formed, is the following. The Bramha, this substance of growth, in its previous state the Veda calls “asad”, i. e. non-existing (R. V. S. X, 72, 2 ff.; S. P. Br. VI, 1, 1, 1 ff.; Cha. Up. III, 19, 1; Teit. Br. II, 2, 9, 1; Teit. Up. II, 7; Br. Ar. Up. I, 2, 1; I, 4, 11); in one song of the Rigveda samhita, repeated in the Teittiriya Brahmana of the black Yojurveda (R. V. S. X, 129, 1; Teit. Br. II, 8, 9, 3 ff.), it is said that there was a time when even the so called “asad Bramha” was not existing,—indeed a very curious, superbuddhistic idea! As stated already, the meaning of “asad” is: non-existing. Still, according to our present knowledge, the “asad Bramha” is, everywhere in the Veda, said to have existed from the beginning, except in the two mentioned places. But how can a non-existing substance be called existing? The answer can be only one, viz. that the previous state of *inertness* or passivity of the Bramha was thought to have been such an imperfect, poor, and miserable one, that it did not at all deserve the name of existence\*. Originally† the Bramha’s state was

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\* And notwithstanding the Vedantists want, at least in theory, to return to it; which shows that sin and its fruits, misery and death, have so overwhelmed them, that they, seeing no *Saviour*, no Jesus Christ, wish rather not to exist than to exist. O, if they would only come unto the cross of Jesus Christ!

† Here may be given the promised translation of Teittiriya Brahmana II, 2, 9, 1 ff. “Verily, before the beginning *this* Universe was not (i. e. the Universe was still nameless and formless); there was no heaven, no earth, no sky. Verily *That* (the Bramha which was the world and thereupon became the world as it *now* is), being non-existing, (fell under the influence of lust, kama, and) made the *mind*: Let me be! It (the Bramha) became *hot*; from



not even that of an embryo, of a seed of a tree or of an egg of a bird; only in course of time by certain accidental, unaccountable *emotions of lust* (*kama*) it first became Prajapati (vide above) or the *Atman* (a conglomeration of *Pranas*), i. e. the *active*, as it were *desiring*, productive, *heated* power of growth (*S. P. Br. VI, 1, 1, 1 ff.*; *Pr. Up. I, 4*; *III, 3*; *VI, 2*; *Teit. Up. II, 6*), and then such a thing as a *shining egg* (*anda*). (*R. V. S. X, 82, 5*; *X, 121, 1 ff.*; *X, 129, 4*; *S. P. Br. VI, 1, 1, 10*; *XI, 1, 6, 1*; *Cha. Up. III, 19, 1 ff.*). Having obtained this state of being, the *Bramha* had made a step towards becoming "*sad*", i. e. (really) existing, or towards becoming this world "as formed by the *triad name, form, and work*". (*Br. Ar. Up. I, 6, 1*; *II, 3, 1*; *Cha. Up. VI, 3, 1 ff.*; *VIII, 14, 1*; *Pr. Up. VI, 5*; *Mun. Up. III, 2, 8*). In this state it

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that heating *Smoke* was born. It became hot again; from that heating *Fire* was born. It became hot again (1); from that heating *Lustre* was born. It became hot again; from that heating *Flame* was born. It became hot again; from that heating *Light-rays* were born. It became hot again; from that heating *Rising flames* were born. It became hot again; (all) that (the smoke, etc.) was *conglomerated* like a cloud (and became the *Bramha's* bladder or lower belly). It *split* the Bladder (2). It (the bladder's water) became the *Sea*.—Therefore they do not drink (the water) of the sea, for they consider (it) as (the water of) the Uterus; therefore water goes off before the beast which is born".

"Then the ten-*Hotri*-(mantra) (i. e. the power of generating offspring which, at the sacrifices, is represented by the said *Mantras*) emanated; even *Prajapati* was the ten-*Hotri*-(mantra; cf. *II. 2, 1, 1*). He who thus knowing the power of heat (or austerity), becomes hot (or performs austerity), verily, he becomes (a partaker of those productive riches). That (water) which is this water was full of *waves*. It the said (*Prajapati*) *wept*, (3) saying: For what was I born, if (I am possessed) of this Non-foundation?



is called "the golden foetus-Prajapati" (*hiranya garbha*; R. V. S. X, 121, 1; S. P. Br. XI, 1, 6, 1 ff.) or "the far-shining Prajapati" (*viraj*; R. V. S. X, 90, 5; Sankara on Br. Ar. Up. I, 2, 2), or "the (general) Prana-Prajapati" (Anandagiri on Pr. Up. II, 7; Ramatirtha on Meit. Up. VI, 33; Pr. Up. III, 3). When the Bramha in this its first *embodied* state was developed further, in the course of a year the egg burst into two and became the *Macro-cosm*, viz. the *earth*, the *ether* (or sky), the mountains, the cloudy region, the rivers, the ocean, the sun, etc. (Cha. Up. III, 19, 1 ff.). Thereupon herbs were born from the earth, food from the herbs, seed from the food, and man (and the other beasts) from the seed. But we give the words of the Veda; they are: "From that Atman (i. e. from the Bramha when having come under the influence

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What (of its tears) was produced within the water, became the *Earth* (*prithivi*). What (of them) it sprinkled about, became the *Ether* (*antariksha*). What (of them) it sprinkled high upwards, became the *Heaven* (*div*). What it wept (i. e. its weeping), became the reason for calling both (heaven and earth) Rodas (*rud*=to weep) (4). In the house of him who thus knows, they do not weep. Now, this (was) the birth of these (just mentioned 3) worlds. He who thus knows the birth of these worlds, does not obtain trouble in these worlds.—It (Prajapati) found this foundation (viz. the earth). Having found this foundation, it desired (or became full of lust, *kama*): Let me be *born forth*! It heated heat; it (being imagined to be like a beast, S. P. Br. VI, 1, 1, 6) became pregnant; from the Mons veneris it let (the natural phenomena called) the *Asuras* emanate (5). From them it milked (or produced) food into an earthen vessel. The body (*tanu*) which it had (in letting them emanate), it destroyed; that (body) became the *Darkness* (or Night). It desired: Let me be born forth! It heated heat; it became pregnant; verily, from the Uterus it let the *Creatures* (*praja*, i. e., according to the Veda,

of emotions of lust and activity) which is (the same as) this (individual) one, the *ether* (or sky, *akasa*) was born, from the ether the wind (*vayu*), from the wind the fire (*agni*), from the fire the *earth* (*prithivi*), from the earth (seed and) *herbs* (*oshadhi*), from the herbs *food* (*anna*), from the food *seed* (*retas*), from the seed *man* (*purusha*, the chief of the Microcosms); this man is made of the essence of food (*anna-rasa*) \* \* \* those who worship food as the Bramha, obtain all food". (Teit. Up. II, 1; Pr. Up. I, 14). The Bramha or the Atman, having thus become "oviparous, viviparous and sprouting objects", i. e. the *Microcosms*, is called "*Jivatman*" when manifesting itself in their respective growth (*Cha. Up. VI, 3, 1 ff.*); *Jivatman*, therefore, means animal and vegetable life-juice. The transformation of the Macrocosm into the Microcosm

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man and the other beasts) emanate; therefore are these (creatures) very many, for from the Uterus it let them emanate (6). From them it milked milk into a wooden vessel. The body which it had, it destroyed; it became the *Moonlight*. It desired: Let me be born forth! It heated heat; it became pregnant; verily, from the Shoulders it let the *Seasons* emanate. From them it milked ghee into a white vessel. The body which it had, it destroyed (7); it became the Interval between day and night (*Dawn*). It desired: Let me be born forth! It heated heat; it became pregnant; verily, from the Mouth it let (the natural phenomena called) *Devas* emanate. From them it milked Soma-juice into a green vessel. The body which it had, it destroyed; it became the *Day* (*ahan*) (8). These (food, milk, ghee and soma), indeed, are Prajapati's milkings. Verily he who thus knows, milks (as milk from the cows, riches from) the creatures. "By day (*diva*), indeed, it (the state of being shining ones) became ours!" Thus (was said by the *Devas*). Therefrom (originated) the shining nature (*devatva*) of the *Devas*.—He who thus knows the shining nature of the *Devas*,

*man* is thus described in the Aitareya Upanishad of the Rigveda: "The fire, becoming speech, entered the mouth; the wind, becoming breath, entered the nostrils; the sun, becoming sight, entered the eyes; the (4) quarters, becoming hearing, entered the ears; the herbs and trees, becoming hairs, entered the skin; the moon, becoming the mind, entered the heart; death, becoming the flatus in the lower intestines, entered the navel; the waters, becoming seed, entered the organ of generation". (I, 2, 4). The Chandogya Upanishad says: "Both the earth and the heaven exist within the heart; both the fire and the wind, both the sun and the moon, as also lightning and the stars, etc". (VIII, 1, 3; III, 13, 7; Pr. Up. III, 8 ff.; Br. Ar. Up. II, 2, 2; 3, 1 ff.; Teit. Up. III, 10, 4; Katha Up. II, 4, 10). At the time of death of an individual, of a Microcosm, at the time of its being re-dissolved into the Universe, speech is dissolved into the fire, breath into the wind, the *Atman* into the sky (*akasa*), and so on (Br. Ar. Up. III,

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verily, becomes full of lustre (deva-like). Now this (was) the birth of the Day and the Night. He who thus knows the birth of the Day and the Night, does not obtain trouble by day and night (9). Firstly from the *Non-existent* the *Mind* emanated; the Mind let *Prajapati* emanate; *Prajapati* let the *Creatures* emanate. Thus That which is This (the universe in its present state or the existing *Bramha*), verily, (is) eminently (or wholly) founded in the Mind (as the first manifestation of activity in the inert *Bramha*). All this together (i. e. this whole Universe is) this *Bramha* (or growth, growing juice) called the most excellent. To him [who thus knows] the bright, the bright, the excellent, the excellent [deity] brightens! He is born forth [becomes great] by offspring and cattle! He who thus knows, obtains the measure [or substance, *matra*] of the *Parameshthin* [i. e. of the universal *Prajapati*]! [10]".



2, 13; Ait. Br. II, 6). In the Meitri Upanishad we read the following about the Macrocosm becoming the Microcosm *man*: “It (viz. the Vayu or the wind-Prajapati, as *the Prana*) divided itself five-fold (in the born bodies, *praja*), and is (now) called the air of respiration (*prana*), the air diffused all over the body (*vyana*), the flatus in the lower intestines (*apana*), the air essential to digestion (*samana*), and the air of belching (*udana*)”. (II, 6).

Herewith our short review of the Vedas has come to its conclusion. You have learned that they are polytheistic, pantheistic, and full of gross materialism. However so fine and delicate, however so wonderful and incomprehensible their assumed substance of growth may be represented to be, it is but a substance of growth; it is not God, but a *hyperbole of Nature*. God is always the same personal, glorious, supernatural One, from eternity to eternity. He made the world so wonderful that we cannot conceive even how a blade of grass grows; how should we be able to comprehend Him, especially as we are miserable sinners! If God could be comprehended by man and his philosophisms, He would be inferior to man who does not know himself, yea even to a blade of grass! To believe in the Holy God of the Bible, His word, to confess our sins we have committed against Him, humbly to bow down to His will, to know His goodness and mercy, to praise Him, and to walk in His ways is our duty and the only true philosophy. Oh, if we could perform that duty, how happy we should be! But if we have not performed it, if we have not loved the LORD, our God, with all our heart, and with all our soul, and with all our might, but, on the contrary, have incessantly grieved



Him by our sins,—what then? Then we hear the Bible say: *Believe on the Lord Jesus Christ, and thou shalt be saved and thy house!*” Yes, my dear friends, *Christ* is our righteousness, our peace and our life; not any hollow and shallow human philosophy. Let us all become righteous and the true children of God in His name, and by Him be freed from all the fetters of sin, and also from the fetters of old and new systems of lies. May God help *you* to become followers of Jesus Christ, and *us* to stand fast in the Lord for ever and ever!



It was forgotten to state on page 26 that the there mentioned Parama Atman is identical with the Para Atman. By the present Vedantists “Parama Atman” is more generally used than “Para Atman.” “Parama” is the superlative of “Para,” and means “preceding the other ones,” “the first.” Paramatman, therefore, means the Atman in its first, original state; but see p. 26, the note on p. 28, p. 32, etc.

Ath. [A.] = Atharva; Ait. = Aitareya; Br. Brahmana; Br. Ar. = Brihad aranyaka; Cha. = Chandogya; Kaush. = Kaushitaki; Mand. = Mandukya; Meit. = Meitri; Mund. [Mun.] = Mundaka; Pr. [Pras.] = Prasna; R. = Ric; S. = Samhita; S. P. = Satha Patha; Talav. = Talavakara; Teit. = Teittiriya; Up. = Upanishad; V. = Veda; Vaj. = Vajasaneyi; Vd. Su. = Vedanta Sutra.



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